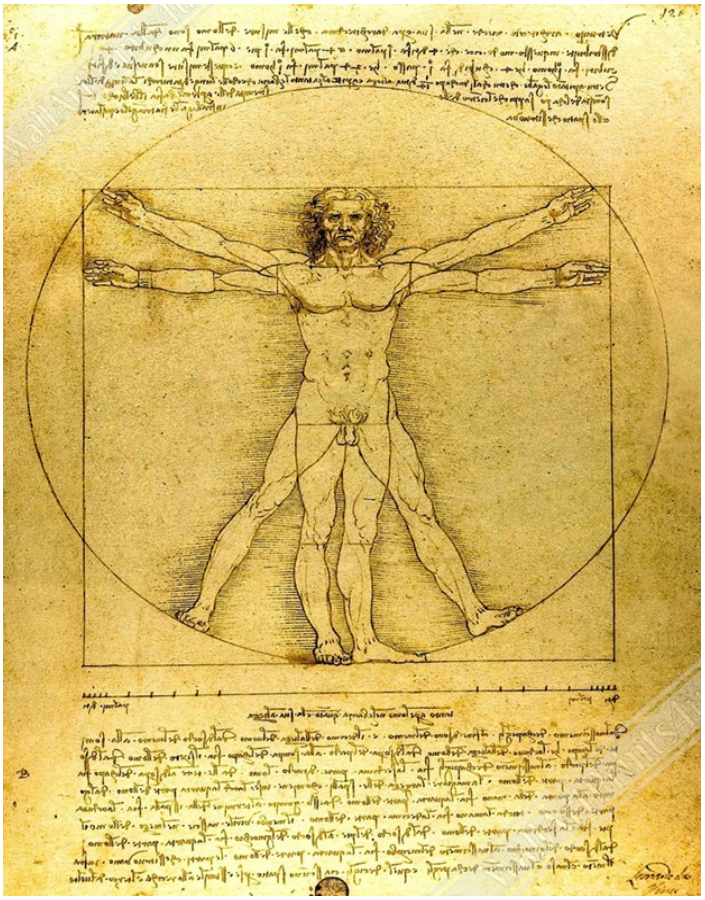
The Hidden Pentality of Plato's *Republic* (PhD Fellowship Project Proposal): Uncovering the Complex Buried Meaning Embedded in Plato's Greatest Dialogue

Edmund Schilvold (M.Th.)



Quotes pertaining to the *Pentad* from the *Theology of Arithmetic*

“The pentad is the first number to encompass the specific identity of all number, since it encompasses 2, the first even number, and 3, the first odd number. Hence it is called ‘marriage,’ since it is formed of male and female.”

(…)

“There are five solid figures with equal sides and equal angles the tetrahedron (i.e. pyramid), octahedron, icosahedron, cube and dodecahedron. And Plato says that the first is the figure of fire, the second of air, the third of water, the fourth of earth, and the fifth of the universe.”

(Anatolius et al., 1988, p. 65)

“They called the pentad ‘lack of strife,’ not only because aether, the fifth element, which is set apart on its own, remains unchanging, while there is strife and change among the things under it, from the moon to the Earth, but also because the primary two different and dissimilar kinds of number, even and odd, are as it were reconciled and knitted together by the pentad, which is a composite whole consisting of their conjunction, just as aether also remains reconciled to itself in shape and being and so on, and is found to provide such a property for everything else which displays all the kinds of opposition the two sources involve.

Hence Megillus too praises the pentad in his *On Numbers*, and says: ‘The pentad is alteration, light, lack of strife: alteration because it changes three-dimensionality into the sameness of the sphere, by moving cyclically and engendering light – hence it is light too; and it is lack of

strife because it combines everything which was formerly discordant, and brings together and reconciles the two types of number.’

The pentad is highly expressive of justice, and justice comprehends all the other virtues. For justice would be what gives what is appropriate to each thing and governs equality in the soul (…). (Anatolius et al., 1988, p. 68)
“Because it levels out inequality, they call it ‘Providence’ and ‘justice’ (division, as it were), and ‘Bubastian’ because of being honored at Bubastos in Egypt, and ‘Aphrodite’ because it binds to each other a male and female number. Likewise, it is called ‘nuptial’ and ‘androgyny’ and ‘demigod’ – the latter not only because it is half of ten, which is divine, but also because in its special diagram it is assigned the central place. And it is called ‘twin’ because it divides in two the decad, which is otherwise indivisible; and ‘immortal’ and ‘Pallas,’ because it reveals the fifth essence; and ‘heart-like’ because of the analogy of the heart being assigned the center in living creatures.

(Anatolius et al., 1988, pp. 73–74)

Project abstract

Was Plato the “totalitarian” he has sometimes been made out to be – a *utopian* obsessed with the realization of an anti-democratic, theocratic city state – or was he actually one of the finest and most profound thinkers of *all of human history*? Or should he be placed somewhere between these two *extremes*?

That is one way to phrase the fundamental question I propose exploring – and in order to properly explore it, I believe it will be absolutely necessary to delve deeply into what I perceive to be the “pentality” or fivefold nature of Plato's *Republic*, anciently styled the *Politeia*.

In other words, I should like to embark on an extensive inquiry into why and how Plato's famous or infamous "*Republic*" may in fact be viewed as having no less than *five* (and certainly several) *different levels of meaning*.

Hence, what I have in mind is not a "basic" allegorical reading of the *Politeia*, which has, admittedly, been *partially* carried out before, but a *sophisticated* study of *multiple distinct and partially "hidden" messages* – and their *interconnectedness*.

Phrased differently: Is that which is arguably Plato's most important work being woefully misconstrued by the ordinary interpretations of it?

Edmund Schilvold
February 2024

Front page illustrations:

1. A computer screenshot of some of the numbers appearing during the famous introduction to the movie *The Matrix* (1999). Five (5) is the *only* digit that is repeated three times consecutively in two locations in the same scene (i.e. 555, 555).

2. "Vitruvian Man" (also known as "A Study of the Proportions of the Human Body"), drawing by Leonardo da Vinci (1452–1519).

Copyright notice:

This project description is © Edmund Schilvold 2024

Project description

Introduction

Research question: Is there a “Pentality” of Levels of Meaning in Plato's “Republic”, and, if so, what are its nature and its implications?

As already indicated in the abstract, the proposed project would consist in a careful, text-focused scrutiny of *the several levels of meaning* I have become convinced are present in Plato's longest and most important dialogue, as well as in an evaluation of Plato's *Politeia* as a whole, geared towards determining, in a *conclusive* manner, precisely how we, in our day and age, ought to view this exceedingly important and still influential ancient literary work.

The five levels are, very briefly put, if we consider the five types of “government” analyzed by Plato, the following: (1) The nature and operation of a certain faculty or power of the incarnated human being, posited by Plato himself, such as the suprarational, contemplative power

of Spiritual Sight, styled by Plato “the Eye of the Soul”, (2) the nature and morphology of a given inner, psychological state, which is not necessarily permanent, such as “Timocracy” (“Will to Power”-domination) or “Oligarchy”, (3) the rather obvious, literal level, i.e. the external and, in a modern sense, truly political kind of ordering signified by the government in question, (4) the nature, the duties and the tendencies of a certain social category or class or aggregate, whose existence is viewed as natural and unavoidable, as it is generated by whatever inclination dominates the psyche of the individual (and by the correspondence between the needs of the psyche and those of society at large), and (5) the character and trajectory of a given eon or age – which, in the ancient world, was a metaphysically anchored concept – such as one of the five ages of Hesiod, or one of the four ages forming part of the reckoning embedded into Indian Dharma or “Hinduism” to this very day.

I would like to emphasize that these five levels, and the multiple ways in which each of them may be elucidated, are not at all ideas this contemporary mind of mine is arbitrarily reading into the ancient Greek text without justification, but concepts which are either *explicitly* mentioned by Plato himself, in the work in question, or strongly hinted at, via one of the interlocutors.

If the prospect of having to square the number five into 25 potential hermeneutical possibilities in order to fully comprehend an almost two and a half thousand years old work seems a little surprising, I would point out that Socrates is made to say, in *Politeia* 544c–544e, that just as there are *five* major kinds of *external* governments, so there are *five states of the Soul*, or five “political” arrangements *within* (paraphrase). Moreover, in 368d–369b, Socrates proclaims that the City will be fashioned for the sake of more easily grasping just what the individual, psychological State of Justice is (paraphrase) – and these are but two of *numerous* such statements and clues in Plato's dialogues.

There are many residual questions and complications, however. For example, it is not entirely clear if there are actually five “political states”, and not in fact six (and the question of whether Monarchy is distinct from Aristocracy or not is indeed asked inside of the “Republic” itself), nor how all the aspects of the hypothetical City might be reconciled with allegorical and metaphysical interpretations, nor how all the potential correspondences between the various governments and faculties and psychological constellations ought to be mapped out.

Moreover, as far as I can tell, no one has attempted the writing of such a comprehensive and penetrating study of Plato's “*Republic*” as the one I am now proposing in modern times. Yes, there is a multitude of scattered books and papers and websites mentioning allegorical and “alchemical” possibilities, but there is no systematic, conclusive and holistic synthesis of all the “fives” out there. In fact, it seems that the last or last surviving treatise to consider several of the hermeneutical vistas I have here set forth is Proclus' rarely read commentary. Concurrently, the Platonic corpus has a crucial position as regards both “Western”/European and Middle-Eastern culture in general and the three so-called Abrahamic religions in particular, and even forms an essential “companion” to the reading of modern philosophers like Kant and Nietzsche.
It is high time that we begin to properly understand it, and stop misconstruing it. *That* is why the proposed thesis needs to be written.

State of the Art

As I imagine it, the proposed thesis would form a natural and important continuation of my master's thesis, which, although I wrote it in c. four months, was actually based on c. half a year of intensive research, as well as about a decade of taking a strong interest in both Platonic philosophy and Hellenic and Greco-Roman culture and history in general.

Furthermore, although it is now almost five (!) years since I completed my thesis on the concept of Nous, I have been anything but idle, and have spent more than a thousand hours on the reading of the parts of the Platonic corpus I had not yet read in 2020, examining various excerpts in various translations, and in the original Greek, perusing various ancient and modern commentaries – such as Proclus' seminal magnum opus, "On the Theology of Plato" and Rafael Ferber's and Gregor Damschen's inquiries into the ontological status of Plato's Idea of the Good – and so on and so forth.

Although this research of mine has not yet manifested itself in peer-reviewed academic papers, I have written a 24-page essay on Plato's conception of the Supreme Deity, called "The Nature of Plato's Good Revealed: Platonic Theology and Its Relation to Christianity and Judaism", and I have also participated in several online discussions with other academics and people interested in Plato.

The contemporary researcher who comes the closest to articulating my five-faceted view of the *Politeia* is probably an American psychologist and statistician named John Uebersax, who has published a series of insightful articles on his two websites, "Christian Platonism" and "Satyagraha".

There are others, however. One Dr. Edward P. Butler wrote a journal article in 2014, "Esoteric City: Theological Hermeneutics in Plato's Republic", which constitutes an intriguing attempt to make the kind of ground-breaking and ingenious interpretations of specific aspects of Plato's City which I have the humble ambition of making.

In the third place, I would call attention to an article by the American Classics professor Gregory Nagy, "Socrates in Plato's Phaedo: The meaning of theōriā", which is the single best piece on the "Sacred Journey"-part of that dialogue I have encountered, and which begins to do

with the Greek term theoria exactly what I hope to do with various terms in the *Politeia*, viz. carry out a multi-level “exegesis” of various terms central to the extended *parable* of the City.

The problem with these and other such investigations is of course that they are rather short, that they form a very disjointed and unsatisfying whole, and that they do not even approach the weaving together of the “fives” I that I am hoping to one day accomplish, let alone **the cubing of the fives** into one of Plato's symbols of the “Royal” and “Heavenly” state of mind (*Politiea* 528b, 587b–587e).

There is a multitude of other papers and journal articles and anthology contributions and the like which might be pulled into and made use of in a project like the one I am proposing, of course. Vishwa Adluri’s 2006 article, “Initiation into the Mysteries: The Experience of the Irrational in Plato”, argues that Plato was profoundly influenced by the venerable institution that was the Eleusinian Mysteries, and that he was not in an antagonistic relationship with them, and the lectures by Prof. William Ralph Inge (1899) go even further into the subject of Plato and Eleusis. Additionally, we have the great work by the late Prof. Konrad Gaiser (1998) of the Tübingen “Plato-School” (Platon-Schule) on the “Unwritten Doctrine” probably taught by Plato at his Academy.

The simple fact is, though, that none of these contributions to the debate come close to studying, in a systematic and synthesizing manner, the dazzlingly beautiful and sophisticated conception I view as underlying Plato's *Politeia*, not to mention the bringing out or rendering of this wonderful and largely veiled complexity of thought, so frequently overlooked by modern students and introductions to Platonic philosophy, into a form easily accessible and comprehensible to the modern philosophical reader. That is another reason why this thesis needs to come into being.
As for societal relevance, I would remind the reader of the famous

statement made by Alfred North Whitehead, even though it is somewhat hyperbolic: “The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato.” (Whitehead, 1978, p. 39) I would also, moreover, draw attention to what the researcher Paul Tyson says when discussing the problems with the prevailing worldview of our time: “Metaphysics is the endeavor to understand what reality really is (…).” (Tyson, 2014, p. 16) What could be more important? But Plato's schema is also the “metaphysics” of the Self (or so I would claim).

Relevant research environments would be Roots of Europe/Linguistics (since there is a need to ascertain what the spectra of meaning of various terms in Plato's Attic Greek were) and Biblical Studies/Hebrew Bible/Hellenic philosophy (not only because Platonic philosophy is an expression of Hellenic culture, but because Plato may have influenced the Hebrew Bible to a far greater degree than is usually recognized). Other potential matches for the project are Political Theory, Center for Subjectivity Research and Center for the Study of Paradoxes.

Theoretical framework

This is obviously a project which, if accepted, will be dealing mainly with ancient texts, and with the reading and interpretation of such texts. I am of the conviction that it is fully possible for a modern human being such as myself to understand such texts**, even though their origin is far removed from us in time**, and to extract meanings and messages from them which are fully in accord with the original intention of the author, since it is an observable and scientific fact that human nature, and the structure of the human mind, are fundamentally the same as they were in Plato's day and age, for example. We should not exaggerate the differences between ourselves and our time and those of Athens 2,400 years ago, as many of the most striking disparities are superficial and

external ones**, such as the presence of various technological marvels, which have no bearing whatsoever on the basic nature of the human being, or on the field of metaphysics, or on any of the Everlasting Questions arising out of the tensions and challenges inherent in the Human Condition**.

Nevertheless, we must of course exercise great caution when attempting to ascertain what the messages embedded in a text from another time and another culture might be, so as to avoid, whether consciously or unconsciously, the imposition of our own views and assumptions on the piece of communication in question.

I believe I have a distinct advantage when it comes to the interpretation of texts like those of Plato, not only since I have been immersing myself in ancient literature and history since 2009 or thereabouts, but since I am myself a writer and an author, who has been working intensively with the tool or instrument that is language – initially only Norwegian, but later also English – for some twenty astonishing years. **Hence, I have developed an insight into how an author works, or might work, and a sensitivity to words and phrases, regardless of language, which can only come with years and years of practical experience.**

Moreover, it has been abundantly clear to me for a very long time now that words and phrases and languages, contrary to what is sometimes maintained nowadays, are not at all the primary “fabric” of which thoughts are made, and that thoughts, when they initially come into being and develop, transcend all verbal words and all structured human languages. The foremost struggle an author faces, particularly when attempting to compose truly original and excellent work, is always that of “translating” the non-verbal and ineffable and unspeakable into the containers and vehicles of meaning called words, and this is holds true whether the “object” one is laboring to capture is some worldly event or an altered state of consciousness. **Moreover, this process is always**

experienced to be *reductive*. No amount of words, however carefully selected and put together, can ever do justice to the luminous richness of one's inner life, or to the seamless complexity of the original experience.

In spite of such insights and such skills, we cannot, of course, take it for granted that we are in a position to comprehend the meanings of the words and sentences constituting an ancient work unaided **– even if we are able to read the text in the original language, so that we do not have to rely on the imperfect image and derivative that a translation always is**. This is where the discipline of linguistics becomes a virtually indispensable handmaiden, since only a careful examination of the etymology and spectrum of meaning of a given term, as recorded in sophisticated dictionaries, as well as of the usage of the term in question, enables us to dispense with our default assumptions, and to gauge what an author like Plato may have had in mind when he chose to employ it.

In other words, properly reading a text like that of the *Politeia* entails not only the use of a critical faculty, but also openness, reverence, visualization, contemplation and synthesis.

I believe I adhered to this framework for reading when I examined Plato's use of and statements on the Greek term idea a few years ago, and that I made some extraordinary findings – even though the impetus underlying my research came from the American teacher, Platonist and Buddhist who almost single-handedly converted me to *True Philosophy*, the late Dr. Pierre Grimes (1924–2024).

Another discipline likely to prove highly useful to an endeavor such as this is Jungian Psychology. The reason why I say psychology is, as might have been anticipated, that several of the five levels outlined in the above are clearly psychological, and the reason why I say Jungian is that the

psychological theory developed by C. G. Jung is eminently suitable as a framework for considering Plato's dialogues, and as a source of commentary and learned disagreement – not only because Jungian psychology is fundamentally theistic, and has an inclusive and welcoming relationship to religion and belief, but also since Jungian Psychology may be viewed as a 20th century outgrowth of Platonic philosophy – and even Jung himself admitted the indebtedness of parts of his system to Plato, and to alchemical works arising out of Platonic philosophy.

Finally, a term which may be translated as “the psychotherapy” actually occurs in the *Politeia*, in 585d (ἡ θεραπείᾱ τῆς ψῡχῆς; “the therapy/care/healing of the soul”). This does not necessarily mean that Plato had developed a practice resembling those now classified as psychotherapy, of course, but it does give an indication of how concerned Plato was with the inner, mental life of the human being, and with the improvement and transformation of that life, the goal of which was Justice (Wholeness) and Inner Kingship (a state in which the desires have been brought under rational control, and the power of Spiritual Sight has been activated, and is continually guiding Reason and the Will).

Methods

In the first place, a project like the one presented, which is really a project belonging to the philosophy of religion, as well as to psychology and philology, must, according to my convictions, return “ad fontes”, to the sources of the concepts that are to be investigated, i.e. the texts in which they were first articulated or the archaeological remains first depicting their symbols, and then use those materials as the fountains of “data” to be analyzed.

This is so because all translations of those sources into another language are mere *likenesses* of the originals (as Plato would say), based on

innumerable choices made by individuals who were not *directly* in touch with the original ideas, and whose language may not be able to *accommodate* even their original expressions.

In the second place, a number of different translations of the originals in question must be consulted (if possible), and especially those of the "literal" kind, for it is of course exceedingly valuable to learn something of what great scholars in the language in question *thought* that the texts signify.

In the third place, it is necessary to create *a searchable database* in which both particularly interesting passages, as well as translations and preliminary observations may be stored – for without such a database, the amount of data being collected for processing will quickly become overwhelming. This storage facility could take the form of something as rudimentary as a word processing document, or something more advanced – what is crucially important is to have all the data in a digital and therefore *searchable* form.

In the fourth place, there has to be a stage, or rather stages, of processing the data thus collected. Essential phrases, like those containing statements mentioning one of the "fives", have to be studied in a word-for-word manner, including both the words of the original language and those of at least a couple of different translations. Other stages of processing should be made to consist in discussions with the supervisor, or with other researchers, and in *careful studies of the etymologies* of certain words deemed to be of great importance (using sophisticated digital tools like the LSJ online dictionary, for instance). The latter stage is a way of *overcoming our modern conditioning* and our default assumptions, and of discovering the original or ancient range of meaning associated with a given word.

In addition to all of this, it would of course be appropriate to see what

has been said by the minds of later times of the passages singled out for analysis. The danger inherent in this phase of processing is that it relies on *images of images of images of images* (in the cases where the commentaries rely on *translations*).

In the fifth place, the actual writing of the thesis itself would only commence once the above has been at least partly accomplished, in order to avoid spending precious time and energy on the creation of chapters which later research makes it necessary to greatly revise or discard.

As for ethical considerations, I would say that it takes time and hard work to gain something like a permission, in a *moral* sense, to so much as begin to judge the works of an author who was likely wiser than oneself, and who is unable to mount a defense of his or her ideas.

Working plan for the project

First year:

Autumn of 2025

Final revision of PhD project description; discussion of scope and exact sources to be used, commencement of actual research, **focus on the *Politeia,*** entry of data into database. The question of the ordering of and the relationship between the various dialogues; selection of one of the several models (such as that of Friedrich Schleiermacher or Jackie Catterwell). Compulsory courses (15 ECTS).

Spring of 2026

Further studies of the texts to be used as sources for the primary part of

the project – the *Politeia*, but also various other dialogues**, such as the *Georgias*, the *Phaedrus*, the *Sophist*, the *Theaetetus*, the *Statesman*, etc.**, since sections in one dialogue often elucidate or qualify those in another, etc. **(There is a fascinating relationship between the *Politeia* and the *Georgias*, for example)**. Entry of data into database. Studies of collected data (etymological, translations, commentaries). Clarification of which levels and correspondences the *Politeia* may safely be said to contain, and thus of its nature as a whole. Compulsory courses (15 ECTS).

Second year:

Autumn of 2026

Studies of "secondary" ancient sources – **Plato and his schema according to** Aristotle and other students or relations of Plato. Plutarch, Iamblichus, Proclus (his commentary on the *Republic*, **his *On the Theology of Plato***). Traces of Plato's metaphysics and anthropology in St. Augustine of Hippo and other Fathers. Diogenes Laertius' claim; the ancient subtitle of the *Politeia* was *Peri dikaou* ("On the Just [Person]"). Other ancient Hellenic conceptions of the nature of the human being**; the Temple of Apollo at Delphi, the macrocosm/microcosm concept.** Entry of data into database, studies of collected data.

Commencement of the writing of the first few chapters (introduction/overview, definitions, the five "governments" and their five (?) possible significations). Ca. 30,000 words?

Spring of 2027

The writing of the second part of the thesis – the one dealing with each of the five governments and their levels of meaning on a chapter-for-chapter-basis (faculty/power, mental state, societal state, social category,

epoch – and synthesis). Integration of secondary sources. Ca. 30,000 words? Stay abroad in Greece?

Third year:

Autumn of 2027

Studies of “tertiary” ancient conceptions of metaphysics and anthropology and the ordering of society. Ancient Egypt (visited by Pythagoras) and its literature. The Indian/Hindu *Manava-dharma-shastra* (partially an ancient parallel to the *Politeia*). **The seven Indian chakras. Mesopotamian/Chaldean/Israelite literature.** Ca. 20,000 words?

First half of the teaching requirement; 420 hours?

Spring of 2028

Reflections on the findings. Modern views of Plato (C. G. Jung, Eric Voegelin, etc.). Relevance of Plato's teachings for today? Philosophical Midwifery. Message(s) and purpose(s) of the *Politeia* (and the Platonic corpus?) conclusively set forth (for the first time in c. 2,000 years?). Finalization of thesis. Ca. 20,000 words?

Second half of the teaching requirement; 420 hours?

Some might wonder if I will be able to write ca. 30,000 words in a single semester. I think it is fully achievable. Since I have some twenty years of writing experience, I am able to write well very rapidly, and to compose long tracts of text in a very short amount of time, *so long as I have all the information needed readily available*.)

Expected results

A fascinating exposition and synthesis of all the “fives” – complex yet lucid. The rediscovery and reappraisal of one of the foundations of European and Middle-Eastern philosophy, religion (c.f. Tyson, 2014, p. 91–96), psychology and anthropology. Plato rehabilitated/exonerated from the charge of totalitarianism/utopianism? “Platonic Yoga” – a viable practice for the human being of our day and age? The relevance of Plato to systems like those of Christianity, Buddhism and Islam. A useful point of departure for inter-religious dialogue? The single most important surviving ancient Greek work on the Self reinstated? **Plato incarnated into a new age.**

Bibliography

Anatolius (Bishop of Laodicia), Nicomachus of Gerasa, Iamblichus, Waterfield, Robin and Critchlow, Keith (1988). *The Theology of Arithmetic. On the Mystical, Mathematical and Cosmological Symbolism of the First Ten Numbers* (Robin Waterfield, Trans.). Grand Rapids, MI, the United States: Kairos/Phanes Press

Augustine of Hippo. (1955). *Confessions* [e-book] (Albert C. Outler, Trans.). Dallas, TX, the United States: Southern Methodist University. Retrieved from https://www.ling.upenn.edu/courses/hum100/augustinconf.pdf

Butler, E. P. (2014). Esoteric City: Theological Hermeneutics in Plato's Republic. *Abraxas: International Journal of Esoteric Studies*, 5, pp. 95–104.

Catana, L. (2005). The Concept "System of Philosophy". The Case of Jacob Brucker's Historiography of Philosophy. *History and Theory*, 44, 72–90.

Ferber, R. (2005). Ist die Idee des Guten nicht transzendent oder ist sie es doch? Nochmals Platons ΕΠΕΚΕΙΝΑ ΤΗΣ ΟΥΣΙΑΣ. In D. Barbarić (Ed), *Platon über das Gute und die Gerechtigkeit / Plato on Goodness and Justice / Platone sul 25 Bene e sulla Giustizia*, pp. 149–174. Würzburg, Germany: Verlag Königshausen & Neumann

Ferber, R. & Damschen, G. (2015). Is the Idea of the Good Beyond Being? Plato's "epekeina tês ousias" revisited (Republic, 6, 509b8–10). In D. Nails, H. Tarrant, M. Kajava & E. Salmenkivi (Eds.), *Second Sailing: Alternative Perspectives on Plato*, pp. 197–203. Espoo, Finland: Wellprint Oy

Jung, C. G. (2014). Aion: Researches into the Phenomenology of the Self [Kindle Edition] (R. F. C. Hull, Trans., Gerhard Adler, Ed.) (2nd ed.). In *The Collected Works of C. G. Jung*. Volume IX, Part II. Bolligen Series XX. Princeton, NJ, the United States: Princeton University Press.

Inge, W. R. (1899/2005). *Christian Mysticism. Considered in Eight Lectures Delivered before the University of Oxford*. The United States: Project Gutenberg. Retrieved from http://www.gutenberg.org/ebooks/14596

Gaiser, K. (1963/1998). *Platons ungeschriebene Lehre* (3rd Ed.). Stuttgart, Germany: Klett-Cotta

Grimes, P. and R. Uliana. (2023). *Philosophical Midwifery*. The United States

Nagy, G. (2013). Hour 23. The living word II: Socrates in Plato's Phaedo: The meaning of theōriā. In *The Ancient Greek Hero in 24 Hours*, pp. 980–1025. Cambridge, MA, the United States: Harvard University Press. Retrieved from https://chs.harvard.edu/read/nagy-gregory-the-ancient-greek-hero-in-24-hours/#

Nikulin, D. (Ed.) (2012). *The Other Plato: The Tübingen Interpretation of Plato's Inner-Academic Teachings* [Kindle Edition]. NY, the United States: State University of New York Press

Plato. (2018). *The Nature of Government* [e-book] (Juan and Maria Balboa, Trans.). Sunset Beach, CA, the United States: The Noetic Society. Retrieved from https://archive.org/details/republic-balboa/mode/2up

Plato. (2024). *Platonis Opera* (John Burnet, Ed.). Perseus Digital Library (Gregory R. Crane, Ed.). Medford, MA, the United States: Tufts University. Retrieved from http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:1.327a

(Digitized version of: Plato. (1903). *Platonis Opera* (John Burnet, Ed.). Oxford, Great Britain: Oxford University Press)

Sæbø, M. (2000). *Hebrew Bible / Old Testament. The History of Its Interpretation.* Volume I, Part 2. Göttingen, Germany: Vandenhoeck & Ruprecht. Retrieved from https://books.google.no/books?id=CxdzBgAAQBAJ&lpg=&hl=en

Tyson, P. (2014). *Returning to Reality. Christian Platonism for Our Times*.

Eugene, OR, the United States: Cascade Books

Uebersax, J. (2010). *Culture in Crisis: The Visionary Theories of Pitirim Sorokin*. Retrieved from https://satyagraha.wordpress.com/2010/08/19/pitirim-sorkin-crisis-of-modernity/

Uebersax, J. (2013). *What is Materialism? What is Idealism?* Paso Robles, California, the United States: Californians for Higher Education Reform

Uebersax, J. (2014). *The Republic: Plato's Allegory for the Human Soul*. Retrieved from https://satyagraha.wordpress.com/2014/08/29/on-reading-platos-republic-as-psychology/

Uebersax, J. (2017). *Psychopolis: Plato's Inner Republic and Personality Theory*. Retrieved from https://satyagraha.wordpress.com/2017/01/12/psychopolis-postulates/

Urwick, E. J. (1920). *The message of Plato. A Reinterpretation of the 'Republic'*. London, Great Britain: Methuen & Co. Ltd.

Uzdavinyz, A. (2011). *Orpheus and the Roots of Platonism*. London, Great Britain: The Matheson Trust

Voegelin, E. (2000). *The Collected Works of Eric Voegelin. Volume 16: Order and History. Volume III: Plato and Aristotle* (Dante Germino, Ed.). Columbia, MO: University of Missouri Press

*